

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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Communications.

For the Christian Secretary.

Influence of the Ministry.

"For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one, we are the savour of death unto death; and to the other, of life unto life."—2 Cor. 2: 15, 16.

Human minds are subjects of moral influence. All the mass of mind now swarming throughout the earth, is rushing onward to the judgment of the "great day." Two spacious reservoirs are to divide this mighty mass between them. Here, as all are journeying through the world, the tide of time bears swiftly onward, either in the broad or narrow way. Broad is the road which the many follow—easy of access, and many appetites, passions, and enchantments, invite the heedless traveler to walk the downward way. He is, in his fallen state, already inclined to the wrong, and his choice is to walk the wide road in darkness and folly. But the narrow way is sought by the few, and found by still fewer. The Lord calls in the language of wisdom to the passengers, "Turn you at my reproof;" "Unto you, O men, I call, and my voice is unto the sons of men." Sentinels are stationed at different points, to sound an alarm. They are on the walls of Zion,—they stand in the chief places of concourse, saying, "Behold the Lamb of God." They hold forth the Lord Jesus,—a Christ crucified, who offered himself to God for a sweet smelling savour. The one offering up of the Lord Jesus procures salvation. This opens the door to heaven; so that all the preaching of the gospel, the invitations of the word, and the solemn warnings given by his servants, are a sweet savour unto God:—a savour of Christ. The influence of the gospel is thrown abroad on the surrounding multitudes. Death and life, the broad and narrow way, are presented to every beholder. So the faithful heralds of salvation are unto God a sweet savour of Christ in them that are saved, and in them that perish.

To them who take not the alarm,—who regard not the law of God, nor the gospel of his Son, but turn away their ears from hearing the truth, and are careless about their souls, these warnings are worse than lost upon them. They accelerate their death,—their guilt is increased, as that which should have been for their welfare becomes a snare to them. Like Capernaum and Bethsaida which neglected salvation, they bring heavier sorrows upon their own heads. Yet the labors of ministers are accepted of God, whether men will hear or forbear. Let every herald of divine truth preach faithfully, though it prove a savour of death unto death.

But the same labors prove a savour of life unto life to them that believe. The gospel is the power of God unto salvation to them that believe. Ministers are the Lord's servants by whom Christians believe. They preach the gospel, and sinners repent and believe the gospel. They are baptized in the likeness of Christ's death, and raised in the likeness of his resurrection. Hence being risen with Christ, they seek those things which are above. They are the fruits of their labors, and their work in the Lord. They who are saved are instructed, edified, comforted and increased in every good word and work, through the ministry of the word; so that the Lord's servants may say, "Our labor is not in vain in the Lord."

Let this text encourage ministers to be faithful whether they are well received and believed; or like the apostles at a certain time, "Shamefully entreated." And let all who hear, remember well, that they take heed how they hear, for we must all appear before the judgment-seat of Christ.

For the Christian Secretary.

Scripture Doctrine.

NUMBER I.—INTRODUCTION.

To understand the Holy Scriptures, is the greatest attainment possible for any human mind.—Says our Saviour, "This is life eternal, that they might know the only true God, and Jesus Christ whom thou hast sent." Again: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Still further, in proof of this position, David says, "I have more understanding than all my teachers: for thy testimonies are my meditation."

I wish to ask the attention of my readers to the propriety of understanding a system of Bible truth. No one who regards the "signs of the times" as they now appear, can doubt the necessity of understanding the Scriptures. See the false Christs and false prophets, saying, "Lo! here! and Lo! there!" The new revelations, the "Fifty dreamers," and the thousands of doctrines and commandments of men, which are overspreading the world! Where shall we take shelter from the fiery darts of Satan? Where draw weapons of victorious warfare, but from the Holy Scriptures? They are "mighty through God to the pulling down of strong holds." Now, truly, we might mark out some certain errors, and gather up weapons from the Bible, to defend ourselves; and so of some other certain errors, and others, onward,—like building a breastwork to fortify us whenever we come in contact with the foe. But if we can have a perfect system of Bible truth, we shall find it a strong refuge, a high fortress, a well-fitted Man-of-war, securing ourselves against every emergency; and preparing us to go on from conquering to conquer, under

the Captain of our salvation. Just see the force and beauty of that expression, "We have a strong city, salvation will God appoint for walls and bulwarks." Some may object to a systematic arrangement of Bible doctrine, because the Scriptures are not arranged in a regular form of Systematic Theology. But it may be replied, The materials are there,—the truth as it is in Jesus is spread abroad in rich profusion on the sacred page; and it is for every believer to derive new pleasures, increasing joys, and brightening glories from this holy treasure-house of knowledge. Let us learn system from the book of Nature. The earth is clothed with verdure, and adorned with trees. Deep in its bosom lie the minerals and marble. Yet it remains for man to change these materials into strong, pleasant, and needful buildings. The cultivated fields, with their ranks of corn, defended by walls and fences, show the blessings of labor in arranging the materials which nature has provided. So also the villages and cities, and the floating Navy, all tell the propriety of selecting and arranging materials for the convenience of man. So from the richer stores of Wisdom—the Holy Bible—may be collected and arranged the principles and practices, the precepts and examples of our Lord and Saviour. Still, it should be remembered, that while order is necessary in the arrangement of Bible doctrine, there will ever remain such a connection between the several subjects, as to prove them to be connected parts of each other; and consequently, cannot be fully discussed separately, without manifesting their harmony and connection. E.

For the Christian Secretary.

A Word about Agents.

As this is an age of reviews and criticisms, when scarcely a class of men or things escapes the notice of the habitual fault-finder, it is a wonder why agents have so long been suffered to move on in the "even tenor of their way," without one interested look. But really, agents, though they are a privileged class of beings, should not be entirely disregarded. They are not disregarded, however silent the press hitherto, may have been about them. Their influence is felt, and sometimes deeply felt by the community, and would that it were always a benign and holy influence. I have nothing to say against agents as a class of men, that the necessities of the times demand, but there is much that may be said against individuals of this class. While there are some, whose appearance we hail with gladness, and by whose visits and spirit we are blessed, there are others, and a large number too, in whose absence we as greatly rejoice. Their habits, conduct and influence are alike essentially injurious. And yet they are borne by the people with patient endurance, who would with reluctance say aught against the collectors of the Lord's money, legally appointed by some careless, or undiscerning Board. Believing that our Boards of benevolence if correctly informed of the evil, would remove it, I will just hint at a few things, which perhaps some other more influential sufferer may bear to their ears.

Some agents "there be, that I have seen, and heard others praise, but not highly; not to speak it profanely, that neither having the accent nor the gait of christians, pagan, or man, have so abused the common civilities of life, the decencies, habits and feelings of a well bred community or church, 'that I have thought some of nature's journeymen had made them, and not made them well, they imitate humanity so abominably.' Without exaggeration, some of these exhibit habits and conduct, and exert an influence that can be suffered only with the severest torture of our keenest sensibilities. We ask not for old men nor young men; for learned nor unlearned; for double refined or single refined men as agents—but we do ask for men, who, having the common feelings and principles of our nature, regulated by a good share of common sense, can conduct themselves with propriety, and with benefit to those with whom they may associate.

When they come into our families, if instead of exquisite fastidiousness, bold, brazen-faced make-myself-at-home-ness, boorish, clownish insensibility to the rules of good breeding, or religious influence, by their conversation and conduct, dissipating to chaste, sanctifying, domestic piety—they would observe with a little care, the common rules of politeness, and let their conversation and conduct be such as become those professing godliness, we should be happy and blessed in their society, and our house and hearts too, would be open to receive them as the choicest friends.

And when they enter our religious assemblies too, if instead of disregarding almost entirely the sacredness and customs of the place and people, and with a privileged obtrusion, and an "ipse dixit" censoriousness difficult to be borne, finding fault with the ways, means and customs of both pastor and people used in the salvation of sinners, and in the worship of God—they would be a little more Paul-like, and become "all things to all men," so far as conscience is not concerned, their influence would be much more savory. But frequently, instead of the courtesy and forbearance of the great Apostle, with their weaker brethren, we see just the reverse. They come sometimes more like papal legates than solicitors for donations, the recognized honored servants of God and their brethren.

But I forbear saying more, lest I should seem severe. The above remarks, it is true, are not applicable to all our agents, but they are in part, at least, to some. We have agents who are noble exceptions, and whose habits, influence and spirit we admire, and appreciate, and delight to imitate. And why are they not all such? The causes that they advocate certainly would be the gainers. Now, in consequence of the injudicious, not to say, unseemly and uncivil conduct of some, the very name of an agent is often despised, if not actually hated. Hence, because of the kind of men employed, the prejudices of the community are frequently turned against the cause itself and the assistance on hand and greatly needed, is in part or entirely withheld. But only let such men

as we know, and such as our Boards with a little care might select, come among us, and like our houses, our hearts and our purses would be opened, and our streams of benevolence would soon rise and flow with abundant and perpetual supplies into the now empty reservoirs. Cannot then this evil respecting agents be remedied?—This feeble hint, in all probability, will never reach the ears of those who can remove the difficulty, but would that it might. Would rather that they might hear the suppressed complaints of a would-be generous people, in respect to the reprehensible course pursued by some whom their acting Boards employ. For if instead of sending out men at hap-hazard, with no character scarcely, they would select men full of the Holy Ghost and of faith, "appointed of God" and "whose praise is in all the churches," then would the "churches have rest" and honor God with their substance. OLD ZACHARY.

For the Christian Secretary.

The Rich Man and Lazarus.

How simple, yet how expressive is the account of the Rich Man and Lazarus, given by our Saviour as recorded in Luke xvi. 19-31. How briefly, yet how clearly are their respective situations portrayed. The one in this life, surrounded with riches and all the pleasures they afford; the other a poor beggar covered with sores. But in the other world, how changed their situations! The beggar with Abraham in a state of ineffable glory, while the rich man is in unspeakable torment, denied even a drop of cold water!

The careful and unbiased reader of the Scriptures cannot have failed to see how clearly future punishment is there taught. He cannot avoid thinking it would need nothing plainer or more explicit to set forth any doctrine, than the Bible language on this subject. Yet there are those, notwithstanding the clearness of the Scriptures on this subject, who boldly assert that there is no hell! no place of punishment in the world to come, for any, however stained in crime they may be! They fain would believe that all men there will be in a state of bliss. So they devise some explanation for the various passages which speak of the states of men in the world to come, which will suit their own notions. The passage we have referred to must, of course, be explained in some way. So they conclude to call it a *parable*, relating to the Jews and Gentiles.

The Jews they would have represented by the rich man, and the Gentiles by the beggar. The ruin and degradation of the Jewish nation is here prefigured, as they would have it, by the death and misery of the rich man, while the happy state of the Gentile nations, is represented by the blessed state of Lazarus after death. Whether it is a parable, or a relation of a real fact, it is not our purpose in this place to inquire. Whether it be a parable or not, one thing is certain; it is absurd to explain it after the foregoing manner. For first: our Saviour never borrowed illustrations from the eternal world, to elucidate things that were to occur in this world. Till the gospel appeared, men knew but little about future and eternal things. But by this life and immortality were brought to light. If then the condition of men was but imperfectly known after they left the shores of time, would Christ, who came for the purpose of enlightening the people, choose a figure whose root was their states in the eternal world, to illustrate sublimity things? This certainly is contrary to his usual method of instruction, which was plain and simple.

Again: we have no hint by the sacred writer of any such application being made, nor is it recorded in connection with any prediction concerning the fate of the Jews more than any other impenitent persons. It was the usual practice of the Saviour when he selected a figure, to "liken" it to such and such things. And if then the idea he wished to enforce was not readily understood, to explain its bearing on the subject of instruction. But he has done neither of these here. So the interpretation we are considering, has countenance neither by Christ himself, nor the inspired penman.

Once more: this interpretation does not answer the end intended. We have before hinted that that end was. But suppose we for a moment admit their explanation. We then should have to admit not only the idea of future punishment, but that the disciples were familiar with it. Or we must suppose that our Saviour selected a figure whose root was unknown and unheard of! How astonished must have been his hearers to have heard such an illustration as this, if they had previously been taught Universalism? But will any one for a moment presume to say that Christ would select something which was unheard of, to use as a simile? If so, they would say any thing without regard to reason or truth. But this must be done or we must admit future punishment. Let those who hold to the explanation we have been considering, take which horn of the dilemma they choose. They must take one or the other.

The subject is prolific, but we must be brief. The rich man being denied any favor for himself, desires that Lazarus may be sent to his father's house, to warn his brethren, "lest they also (says he) come to this place of torment." Abraham answers, "they have Moses and the prophets, let them hear them." Still he urges his plea. "Nay, father Abraham, but if one went unto them from the dead, they would repent." But Abraham says, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Dear reader, Paul says, "we shall stand before the judgment-seat of Christ," Rom. xiv. 10. Then if you have perverted his instructions, as well as those of Moses and the prophets, and in face of his declarations, and those of his inspired Apostles, and on earth have denied the existence of a HELL, how will you meet him? If here you have not prepared for that great day by "repentance towards God, and faith in our Lord Jesus Christ," may I not ask you in the solemn language of our Saviour to the scribes and Pharisees, "How can ye escape the damnation of hell?" Matt. xxiii. 33. E. P. B.

For the Christian Secretary.

Reminiscences of Wm. Ladd.

HIS DESCRIPTION OF A BATTLE-FIELD.—We remember his description of the field of Waterloo. He cleared off the smoke which covers up the slaughter-house aspect of the battle-field. He showed us what a fight was, stripped of the veil which "glory" had drawn over its enormities. He pointed to the heaps of carnage—told us that it was fifteen days before all the wounded could be removed, and that many for this full time lay in the heat of the sun by day, in the chills and dews at night—their pillow the already dead, their couch a pool of blood. For more than two weeks, there they cursed and raved, as if death mocked at them in their misery, holding them at arm's length, permitting neither to live nor die, and at this very time the city of London illuminated, and the bells ringing, and the cannon thundering out the joy of the nation that another laurel had been won, that the national glory was complete! "Go now, mother," we have heard him say, "go now, and educate your loved child to the profession of arms. Fill his young heart with aspirations for glory. Let him shout at the military array. Deck his baby form in the garb of a soldier; put a feather in his cap; place in his tiny hands the mock instruments of human butchery; determine that the infant which now draws from your bosom its nourishment, determine that he shall be the butcher of other men, or lay down himself with thousands of others in the pool of blood on some battle-field, to utter his dying groans amid the shouts for victory, while some camp follower strips his body for plunder almost before he is dead."

HIS FEELINGS IN VIEW OF WAR-PRAYERS.—If at any time he felt rising within him a spirit of denunciation, a harshness of feeling, it was when he spoke of the mingling of God and Belial by the prayers of the Christian pastor in the camp or the battle ship. "To pray," said he, "to a God of peace, through the self-sacrificing Prince of Peace, for aid to do that for which the pirate and assassin is hung;—for the priest to stand up and bless those on whom God has fastened a curse, and to curse those on whom He has pronounced a blessing; to proclaim that the command to do good to all men is repealed, abrogated, of no effect; that to rob and murder are no sins, because the leader has a piece of parchment as a commission so to do—God pardon them, and give me the feelings with which I should look upon my brother sinners!" S. E. C.

Bought with "Precious Blood."

The claims of Jesus Christ upon the unreserved services of the believer, are eloquently stated in the following paragraph from Dr. Harris' "Great Commission."

The Christian is evidently a fitting agent for Christ to employ. No other being in the universe has the shadow of a claim to him, beyond that which his new proprietor may choose to grant. Every part and property of his nature, and every moment of his future existence, have been bought—paid for with "precious blood." And as the new interest to which he is pledged is opposed by every other, he cannot yield to any other claimant, even for a moment, without lending himself, during that moment, to a hostile party; so that he has no alternative but that of devoting himself unreservedly to Christ. Accordingly the Saviour claims him for himself. From the moment he felt the power of the Cross, his duty became definite, imperative, one. If every other member of the human family were abandoned to live without control, his course would yet be minutely prescribed. As if he alone held the great secret of the Cross, and were consequently the most important being on the face of the earth, his every moment is charged with an appointed duty. As if he had been recalled from the state of death; yes, not merely as if he had been called out of nothingness into existence—not merely as if he had been selected and sent down from the ranks of the blessed above—but with stronger motives still, as if his guilty soul had been recalled from perdition, where the undying worm had found him, and unquenchable flame had enveloped him, and his dissolved body recalled from the dust of death—and as if he had literally come out of the tomb with Christ, and had received life and salvation together at the mouth of the sepulchre, at the hand of Christ—all his new found powers are to be held by him as a precious trust for the service of Christ. As if he had come forth from the sepulchre at first with life only—and as if his reason, knowledge, affections, speech, property, had there been restored to him separately, and in succession, with a distinct intimation accompanying each, that he received it back for Christ, he is to look on himself henceforth as part of the Cross, as taken up into the great designs of Christ—as bound up for life and death in the plans of mercy. His character is to be a re-production of the character of Christ. The disinterestedness which appeared in Christ is to re-appear in him. The tenderness of Christ—his untold solicitude for human souls, is to live over again in his tones of entreaty, his wrestling prayer for their salvation. The blood of the Cross itself is, in a sense, to stream forth again—in his tears of anguish, his voluntary self-sacrifice, to draw men to Christ. And if tempted to lend but a particle of his influence to any other claimant than Christ, his reply is at hand—"I am not my own, I am Christ's. He has put it out of my power to give him more than belongs to him, for he has purchased and challenges the whole through every moment of time; and out of my will to give him less, for if I know any grief it is that my all should so inadequately express my sense of obligation."

From the Christian W. Lechman.

The Angels Warned Missionaries.

"Why, if angels had this privilege of laboring for the salvation of the heathen, I had almost said—all heaven would be vacated."—Dr. Wayland.

I was sitting the other evening thinking of the

state of missions, of the loud call of the heathen and of the missionaries for aid, and of the cold neglect of the church at home, when these words uttered with deep feeling at the late Foreign Mission meeting, came rushing into my mind. Suddenly an insensibility to all sights and sounds stole over me. I know not whether it was sleep bringing with it dreams, or one of those waking ecstasies in which the imagination (as in the insane), gains for a time the ascendancy over reason so that we live awhile in fancied scenes.

I seemed to be standing before the glistening walls of the new Jerusalem. The twelve gates of solid pearl were thrown open; and in each entrance stood an angel with a silver trumpet. They blew in sweet harmony a rally note which rung echoing through space. Presently the sound of approaching wings and glad voices was heard; and then crowds on crowds and millions on millions of joyous angels appeared thronging hastily up to the city gates.

They gathered around a golden throne standing in the centre of the city, on which was seated one like unto the Son of Man. His hands and his feet were pierced and marked with blood, but a smile was on his countenance and a halo of light was round his head; and at the sight of him the heavenly host broke forth in one pealing shout, "Glory to God and to the Lamb; thou art worthy to be exalted thus, O Lamb that wast slain!"

Then all was still; and every ear was bent eagerly toward the throne, when he who sat upon it thus began, "Gabriel, rememberest thou the hour when thou wast sent to announce to the Virgin Mother a Saviour's birth? Rememberest thou the joyful host who shouted to the shepherds of once favored Judah, when the babe of Bethlehem was born?" Exulting enthusiasm kindled in the archangel's eye as he responded—"Never, never can that happy mission, that rapturous song be forgotten by one in heaven!"—and as he spoke a thousand harp-strings sung, and a thousand voices shouted, "Glory to God in the highest; on earth peace, good will to men."

He upon the throne proceeded. "I that search all hearts know what feelings then swelled your breasts. Ye that sung when yonder world and man its inhabitant were created—ye that guarded Eden—ye that talked with Abraham and Moses, and bore them the promise—ye who sung praises at Messiah's birth—ye who ministered to the tempted Jesus, the sufferer of Gethsemane, the crucified on Calvary—yet that now rejoice over one sinner that repenteth—I know what rapture was yours when permitted to share some humble part in the work of man's salvation. And now, ye that delight to adore and praise your once absent and humiliated but now restored and exalted Lord,—pant ye to follow your Master's footsteps, and to preach his gospel to ruined man?" Then broke forth anew from the whole vast host—"O 'tis heaven to serve thee here; 'twould be more than heaven to follow thee there." "But," continued he, "remember Calvary, the thorns, the scourge, the torturing nails, still more the bitter taunts, the exceeding sorrow, the bloody sweat, all the agony and anguish of your dying Lord;" (and as he recalled to their minds their dreadful past, I saw their breasts heave, and seemed to see the burning tears start to many an eye; but I remembered that there all tears are wiped away;) "and," continued he, "could ye, happy spirits, endure that same suffering, that baptism of agony?" There was a moment's quivering of many a lip; but it was only for a moment. "O joy—joy," burst forth from every lip,—"joy unutterable to die like our Lord for wretched and ruined man. We delight to do thy will, O God." And then again harps and voices united in the song, "Worthy—worthy is the Lamb that wast slain."

Once more he upon the throne went on, "No it needed no test to prove your love for man and for your Master's cause. But—hark!" and as he paused the sound of an approaching trumpet was heard and a joyful voice shouting—"A soul is new born; a soul of earth is redeemed." As the listening host caught again the glad tidings, they seized again their harps, and the voice of rapturous song swelled long and loud from every heart. When this new rapture had at length subsided, the newly arrived herald proceeded,— "Other tidings I bring from the world of sin, O Redeemer of man. I have come from the land where once was paradise, but where millions on millions of dark-minded men swarm rapidly down the road to death, and drop daily by thousands into the abyss of endless night. I have seen, too, hundreds who bear thy name, O Christ, on those same shores hazarding their lives and toiling to gather a little of the paltry dust of that worthless ball. I have seen too, thousands of eager youth pouring forth from Christian lands, ready to leave friends, and property, and happy country, panting to bear misery and slaughter to men unprepared to die, and willing to lay their own bones on a foreign shore, if they can gain a warrior's empty renown. I have seen still more, a nation's treasure drained, to send those destroying legions forth, and even a father and a mother's scanty pittance freely given up to equip a darling son for the work of death. But, alas, who makes sacrifice for treasures on high? What ardent youth is willing to endure hardness as a good soldier of Christ, to carry joy and blessedness and eternal life to distant nations? Who pants for a crown of immortal glory? What citizen of God's kingdom on earth is liberal in his heavenly Master's cause? O, what privileges and honors are slighted by ungrateful man! Would that we, happy brothers, could share in that glorious work!" Overcome by emotion he ceased to speak.

Then once more the exalted Redeemer broke the silence. "Pant ye then, holy throng, for this labor of love? Long ye to share the privilege of my ungrateful and neglectful children on earth? Go then—go ye into all the world and preach the gospel to every creature. He that turns many to righteousness shall shine as a star in the firmament on high."

One rush—one leap—and heaven was won. They had broken away like a torrent. I caught

Poetry.

For the Christian Secretary.

LINES.

On the recent death of a beloved cousin, Austin S. Mott, for several years an exemplary member of the Baptist church in Lebanon, Conn.

BY REQUEST OF HIS BELOVED WIDOW.

Widow, grief's sable robes around thee cast,
Mournfully whisper the song of the past;
The brightest link in thy chain hath been torn;
The dearest tie to the grave hath been borne;
Adown thy pale cheek the tear chases tear,
The star of thy life no longer is here.

Yet mourner, weep not, the star beamed bright,
Glowing in yonder pure home-land of light;
O'ershadow'd by earth its lustre was dim'd;
Now free from its stain the glad song is hymn'd;
Thy husband and friend, in yon angel land
With Gabriel's host forever shall stand.

Broken, ye fatherless ones, is your hand,
And doom'd to decay is love's guiding hand;
Mirth hath been chas'd by the pall and the bier,
And childhood's bright smiles have fled for the tear;
Alone ye must stem the dark tide of life,
With danger and death the current is rife.

Alone, did I say! alone ye're not left,
Though death's fatal hand hath early bereft;
God's powerful arm shall ever protect,
His wisdom and grace the orphan direct;
Rich blessings and joys to thee shall be given,
If thou wilt but trust thy father in heaven.

May Time's rapid wing as she takes her flight,
Ere long this thrice broken band re-unite,
May they swell the broken band re-unite,
Strike an angel's lyre in mansions above,
Be clad in rich robes of pure virgin white,
And bask in bright gems of radiant light.

Ashford, Jan. 1843.

MARTHA.

Miscellaneous.

Taking the Veil.

The following account of the ceremony of taking the veil, in a Convent in Mexico, is from a work which has just issued from the press of Messrs. Little and Brown of this city, entitled "Life in Mexico, during a residence of two years in that country, by Madame C. de la B." The author is known to be the wife of the Chevalier Calderon de la Barea, formerly Spanish Minister to this country, and subsequently Spanish Envoy to Mexico, after the recognition of the independence of that republic by the mother country. Madame Calderon's position secured her opportunities of observation which would be denied to most persons. The ceremony of taking the veil has been often described, but never perhaps has the parting of friends, which the act involves, been depicted with more thrilling interest, than in the following passages from Madame Calderon's work. She received an invitation as follows:

"On Wednesday, the — of this month, at six o'clock in the evening, my daughter Donna Maria de la Concepcion, P——, will assume the habit of a Nun in the choir and the black veil in the Convent of Our Lady of the Incarnation. I have the honor to inform you of this, entreating you to cooperate with your presence in the solemnity of this act, a favor which will be highly esteemed by your affectionate servant, who kisses your hand."

MARIA JOSEFA DE —.

The girl being of distinguished family, the ceremony was expected to be peculiarly magnificent. Madame C., having called at the house in the morning, to make arrangements for attending the ceremony with the family, found about a hundred persons, relations of the family, assembled, at a sort of *fete*, given on the occasion. The young lady who was about to be entombed alive, was dressed in purple velvet, with diamonds and pearls, and a crown of flowers; the *corsage* of her gown being entirely covered with bows of ribbon of different colors, which her friends had given her. She had short sleeves with white satin shoes. She was handsome, and only eighteen years of age. Madame Calderon having arranged for her attendance upon the ceremony, took her departure from the house to return again in the evening.—She says—

"I arrived at the hour appointed, and being led up stairs by the Senator Don —, found the morning party with many additions, lingering over the dessert. There was some gaiety, but evidently forced. It reminded me of a marriage feast, previous to the departure of the bride, who is about to be separated from her family for the first time. Yet how different in fact this banquet, where the mother and daughter met together for the last time on earth!

"At stated periods, indeed, the mother may hear her daughter's voice, speaking to her as from the depths of the tomb, but she may never fold her in her arms, never more share in her joys or in her sorrows, or nurse her in sickness; and when her own last hour arrives, though but a few streets divide them, she may not give her dying blessing to the child, who has been, for so many years, the pride of her eyes and heart.

"I have seen no countries where families are so knit together as in Mexico, where the affections are so concentrated, or where such devoted respect and obedience are shown by the married sons and daughters to their parents. In that respect, they always remain as little children. I know many families, of which the married branches continue to live in their father's house, forming a sort of small colony, and living in the most perfect harmony. They cannot bear the idea of being separated, and nothing but dire necessity ever forces them to leave their father-land. To all the accounts, which travellers give them, of the pleasures to be met with in European capitals, they turn a deaf ear. Their families are in Mexico, their parents, and sisters and relatives, and there is no happiness for them elsewhere. The greater, therefore, is the sacrifice, which those parents make, who from religious motives, devote their daughters to a conventual life.

—, however, was furious at the whole affair, which, he said, was entirely against the mother's consent, though that of the father had been obtained; and pointed out to me the confessor, whose influence had brought it about. The girl, herself was now very pale, but evidently resolved to conceal her agitation, and the mother seemed

as if she could shed no more tears—quite exhausted with weeping. As the hour for the ceremony drew near, the whole party became more grave and sad, all but the priests, who were smiling and talking together in groups. The girl was not still a moment. She kept walking hastily through the house, taking leave of the servants, and naming, probably, her last wishes about everything. She was followed by her younger sister, all of them in tears.

"But it struck six, and the priests intimated that it was time to move. She and her mother went down stairs alone, and entered the carriage, which was to drive them through all the principal streets to show the nun to the public, according to custom, and to let them take their last look, they of her, and she of them. As they got in, we all crowded to the balconies to see her take leave of her house, her aunts saying, 'Yes, child, *despedite de tu casa*, take leave of your house, for you will never see it again!' Then came sobs from the sisters, and many of the gentlemen, ashamed of their emotion, hastily quitted the room. I hope, for the sake of humanity, I did not rightly interpret the look of constrained anguish, which the poor girl threw from the window of the carriage at the home of her childhood.

"They drove off, and the relations prepared to walk in procession to the church. I walked with Count S——, the others followed in pairs.—The church was very brilliantly illuminated, and, as we entered, the band was playing one of Strauss' Waltzes! The crowd was so tremendous, that we were nearly squeezed to a jelly in getting to our places. I was carried off my feet by two fat Senoras in mantillas and shaking diamond pendants, exactly as if I had been packed between two movable feather beds.

"They gave me, however, an excellent place, quite close to the grating, beside the Countess de S——, that is to say, a place to kneel on. A great bustle and much preparation, seemed to be going on within the convent, and veiled figures were flitting about, whispering, arranging, &c. Sometimes a skinny old dame would come close to the grating, and lifting up her veil, bestow upon the pensive public a generous view of a very haughty and very wrinkled visage of some seventy years standing, and beckon into the church for the major-domo of the convent, (an excellent and profitable situation by the way,) or for *Padre* this or that. Some of the holy ladies recognized and spoke to me through the grating.

"But at the discharge of fireworks outside the church, the curtain was dropped, for this was the signal that the nun and her mother had arrived. An opening was made in the crowd, as they passed into the church, and the girl, kneeling down, was questioned by the Bishop, but I could not make out the dialogue which was carried on in a low voice. She then passed into the convent by a side door, and her mother, quite exhausted, and nearly in hysterics, was supported through the crowd to a place beside us in front of the grating. The music struck up; the curtain was again drawn aside. The scene was as striking here, as in the convent of Santa Teresa, but not so lugubrious. The nuns all ranged around and carrying lighted tapers in their hands, were dressed in mantles of bright blue, with a gold plate on the left shoulder. Their faces, however, were covered with deep black veils. The girl kneeling in front, and also bearing a heavy lighted taper, looked beautiful, with her dark hair and rich dress, and the long black eye-lashes resting on her glowing face. The churchmen near the illuminated and magnificently-decked altar, formed, as usual, a brilliant background to the picture. The ceremony was the same, as on the former occasion, but there was no sermon.

"The most terrible thing to witness was the last straining, anxious look which the mother gave her daughter through the grating. She had seen her child pressed to the arms of strangers, and welcomed to her new home. She was no longer hers. All the sweet ties of nature had been rudely severed, and she had been forced to consign her, in the very bloom of youth and beauty, at the very age in which she most required a mother's care, and when she had but just fulfilled the promise of her childhood, to a living tomb. Still, as long as the curtain had not fallen, she could gaze upon her, as upon one, on whom, though dead, the coffin lid is not yet closed.

"But while the new-made nun was in a blaze of light, and distinct on the foreground, so that we could mark each varying expression of her face, the crowd in the church, and the comparative faintness of the light, probably made it difficult for her to distinguish her mother; for knowing that the end was at hand, she looked anxiously and hurriedly into the church, without seeming able to fix her eyes on any particular object; while her mother seemed as if her eyes were glazed, so intently were they fixed upon her daughter.

"Suddenly, and without preparation, down fell the black curtain, like a pall, and the sobs and tears of the family broke forth. One beautiful little child was carried out almost in fits. Water was brought to the poor mother; and at last, making our way with difficulty through the dense crowd, we got into the sacristy. 'I declare,' said the Countess — to me, wiping her eyes, 'it is worse than a marriage!' I expressed my horror at the sacrifice of a girl so young, that she could not possibly have known her own mind.—Almost all the ladies agreed with me, especially all who had daughters, but many of the old gentlemen were of a different opinion. 'The young men were decidedly of my way of thinking, but many young girls, who were conversing together, seemed rather to envy their friend, who had looked so pretty and graceful, and 'so happy,' and whose dress 'suited her so well,' and to have no objection to 'go, and do likewise.'

Dr. Bethune on Succession.

The Rev. G. W. Bethune, an eminent clergyman of the Reformed Dutch Church, recently preached a sermon on spiritual worship, in which he uses language, with reference to the pretensions and exclusiveness of the High Church Episcopalians, scarcely less bold and sarcastic than the great reformer used concerning similar traits in the 'Conventual Church.' The following extracts will convey some idea of the facility with which he uses his weapons of warfare against this species of ecclesiastical usurpation and bigotry. The spread of Puseyism is undoubtedly the occasion of the remarks we copy, and other remarks, yet more severe, which we omit.—*Christian Reflector*.

"There was a time when every jot and tittle of a prescribed ritual must be observed to fulfil all righteousness. When no priest could stand between the worshipper and God, except he could trace a legitimate genealogical succession from Levi. When atoning sacrifice was to be offered on one altar, and the most acceptable worship presented in one temple at Jerusalem. But even as the Saviour spake to the poor Samaritan, the hour was coming, nay then was, when all this necessity for outward ceremony was to be done away. From the hour that Christ said, 'It is finished,' there has been no more sacrifice for sin—no temple but the Lord God Almighty and the Lamb—no altar but the perfect divinity of our Mediator, the Son of God—no High Priest but He the Head of the church, our Intercessor in heaven—no priesthood but the holy royal priesthood of Christians, sons of God, and members of Christ. Sacrifice, (except thanksgiving,) temple, or sacred place, (except as every place is sacred where God is communing with his people,) headship of the church, (except as ascribed only to Christ,) altar, (as applied to any place or elevation, or enclosure on earth,) and priesthood, (except as belonging to the whole fellowship of the saints,) are not known to Christianity, except as they were foisted in by a dark and designing superstition, when the Bible (in the New Testament of which such names are not to be found, but as things abrogated) lay hidden within the cell of monkish imposture; while the apostle classes disputings about genealogies, (something, as he used it, very like successions,) with idle fables and foolish and unlearned questions, such as engender strife, and therefore to be repudiated and condemned.

From the very moment that the descent of the Spirit witnessed on earth to the coronation of Christ in glory, the true worshipper hath worshipped the Father in spirit and in truth. Certain sacraments, baptism and the Lord's supper, clearly and unequivocally appointed by Christ as helps to, not substitutes for, Christian spiritual worship, have been granted; and certain men require to be set apart by the church for the preaching of the word, and the oversight of the church; but no where in the whole book is it asserted that a variety in the manner of observing those sacraments, or in the appointments and arrangements of such ministry, is fatal to true Christian worship. On the contrary, the language of our text; the express promise of salvation to faith and repentance; the wide charity enjoined by the apostle towards each other's conscience in external things, while he strenuously insists upon spiritual conformity to the image of Christ, most clearly teach the utmost tolerance in things not spiritually essential, towards all those who may differ from us in forms; nay, condemn bigotry and exclusiveness, as not only unchristian, but anti-christian, and an uncompromising insistence upon the likeness of others to ourselves in all things, not 'excepting our bonds,' and such a preference of forms as leads to the overlooking of the weightier essentials of Christian character, as impious and heathenish. I know what I am saying—*impious and heathenish*. For is it not impious to deny Christianity to one whom God has owned as a Christian, by the signature of the Spirit on his Christian life? And what is heathenism, if it be not to suppose God so unspiritual as to turn away from a sincere worshipper because he can find no accredited and indubitable genealogy that traces back the ordination of his minister, through all the filth of the dark ages, to the hand-laying of the apostles?

The spirit of Christ is love; and 'if any man have not the spirit of Christ, he is none of his,' whether his minister was ordained by a Bishop or Presbyter of them, whether his coat be drab or black; and we would as soon make the last test of Christian character as the others. If he have the spirit, nothing can excommunicate him from the love of God; no, not all the thundering of bulls from the Vatican, nor flying missiles, feathered with the seeming mildness of the dove, but barbed and dipped in the venom of the serpent from the banks of the Iris.

I speak plainly, but the time has come when the advocates of spiritual Christianity must speak out. Silence now would be falsehood, unremorseful submission to opinions that would exclude us from the church of God, and debase our sacraments, treason against the truth, and disloyalty to Christ.

We care as little, in the matter of ordination, for the lawn of Canterbury, as for the scarlet of Rome, and fear as little the denunciation of Oxford as the sneer of the sceptic. While we venerate the piety of many of her divines, honor the learning she has brought in aid of truth, bless God for the zeal of her martyrs for the spiritual religion, and love and delight to hold Christian communion with all her pious members who will hold communion with us, we see nothing peculiarly apostolic in a church which derives its ordination through a sect that excommunicated her, whose acknowledged head, and the one without which first nomination not a prelate can wear his mitre, is a woman, whom St. Paul would have forbidden to speak out in the church of God, and that receives its main support in revenue from those who protest against her usurpations. We believe the dogma, that a practical succession from the apostles is essential to the being of a Christian church, to be equally an imposture of ambitious power with the legitimacy and divine rights of kings. They grow from the same root—the wish of the few to chain down the many.

Pretensions, proud and unscriptural, such as theirs who would deny us room in the church of God, and shut the lips of our ministry, might be passed by with a smile at the folly that would hope to bring back the darkness of those ages, when the rack and the flames were the apostles of unity, but that weak and wavering ones of our flock may be troubled and seduced. Therefore, we say, let men worship God by faith in Christ Jesus, in spirit and in truth, and they may shape their forms of worship as they will. We acknowledge, our holy text acknowledges, their Christianity, and would admit them to our Christian land, as freely as those of our own religious family; but when they leave the unity of the faith, and make peculiar forms a test of churchship, and deny that all besides themselves are disciples of Christ, you are to shun their false creed as you would deplorable heresy, and an unchristian substitution of traditions and ordinances of men for the worship of the Father in spirit and in truth. They separate themselves from us, not we our-

selves from them; for if we dissent, it is because they demand of us acknowledgments which in our views of scriptural truth we cannot make without sin. We speak plainly, without passion, and since the day of the Inquisition is past, without fear. We have no wish to quarrel with our fellow Christians, but must, when compelled, vindicate our churchship and Christianity."

"HIGH CHURCH PRESUMPTION."—The Presbyterian, in an article with this heading, says—"The High Church press and ministry has assumed of late a tone so offensive and so remarkably like Oxford, (which in its tenor is the echo of Rome) that it becomes the imperative duty of ministers of the gospel who do not acknowledge the divine right of prelacy, to express themselves without reserve, and rebuke the anti-christian spirit, which, under the garb of zeal for the church would exclude from the hopes of heaven the most devoted servants of Jesus Christ." These remarks are made in connection with a sermon of Dr. Bethune's which he has deemed necessary to publish in the columns of the Presbyterian in consequence of various reports from the High Church party, impugning his motives and temper as a preacher. "The tone of the sermon," the editor says, "is Christian, and the author is careful to distinguish between those Episcopalians who are evangelical in their views, and those who pervert the gospel."—*N. Y. Bap. Reg.*

Female Delicacy.

Above every other feature which adorns the female character, delicacy stands foremost within the province of good taste. Not that delicacy which is perpetually in quest of something to be ashamed of, which makes merit of a blush, and simper at the false construction its own ingenuity has put upon an innocent remark; this spurious kind of delicacy which maintains its pure and undeviating walk alike amongst women as in the society of men, which shrinks from no necessary duty, and can speak, when required, with seriousness and kindness of things at which it would be ashamed to smile or to blush—that delicacy which knows how to confer a benefit without wounding the feelings of another, and which understands also how and when to receive one—that delicacy which can give alms without display, and advice without assumption; and which pains not the most humble or susceptible being in creation.

AFFLICTION.—"Devotion, like fire in frosty weather, burns hottest in affliction. With the ark of Noah, the higher we are tossed with its flood, the nearer we mount towards heaven. When the waters of the flood came upon the face of the earth, down went stately towers and towers; but as the waters rose, the ark rose still higher and higher. In like sort, when the waters of affliction arise, down go the pride of life, the lust of the eyes, and the vanities of the world. But the ark of the soul ariseth, as these waters arise, and that higher and higher, even nearer and nearer towards heaven. O, admirable use of affliction! health from a wound; cure from a disease; out of grief, joy; gain out of loss; out of infirmity, strength; out of sin, holiness; out of death, life."

AN AMUSING INCIDENT.—We sat down a few evenings since in the Broadway Society, listening to a reformed drunkard who was giving over the history of his past life, when he came to a stormy wretched night in which he put into a noted rum-shop, where he got uproariously drunk and was turned out head and heels into the pitiless storm. Turning suddenly round and looking up at a distinguished advocate of temperance sitting on the platform, he said he was very happy to see the gentleman who turned him out of doors about as sick of his business of drunkard making as himself was of drunkard getting. The ex-knight of the bar, no less a personage than Mr. Sandy Welsh, took it as pleasantly as he could, though for the moment it threw him into some confusion. But it was not a little amusing to see those two individuals in such a different character and condition from what they once sustained.—*Jour. Am. Tem. Union.*

Wiel's body, thirteen years after his death, was disinterred and burned, and the ashes thrown into a neighboring brook. Speaking of this transaction, Fuller says—"The brook did convey his ashes into Avon; Avon into Severn; Severn into the narrow seas; they into the main ocean. And thus, the ashes of Wiel's are the emblem of his doctrine, which is now dispersed all the world over." The ashes of Huss were thrown into the Rhine.

IT TAKES TWO TO MAKE A SLANDER.—"My dear friend, that woman has been talking about you so again! She has been telling the awful lies ever you heard; why she railed away at you for a full hour!" And you heard it all, did you? "Yes." "Well, after this just bear in mind that it takes two to make a slander—one to tell it, and one to listen to it."

GOOD NEWSPAPERS.—The only paper currency worth more than gold and silver.

Children's Corner.

From the S. S. Treasury.

"I come to be taken in."

A young lad wishing to attend some Sabbath school, found his way to a meeting house, and was standing in the entry, as a gentleman opened the door leading to the school room. He had but just stepped into the entry, and shut the door, before the boy approached him, and pointing to the door, asked with much earnestness, "is the Sabbath school in there, sir?" "Yes, my son," was the reply. "Well," said the boy, "I come to be taken in." The gentleman immediately opened the door, and introduced him to the superintendent, repeating his own request. The boy was delighted to find himself in the company of a large group of happy youth, all studying the Scriptures.

This little incident reminded me of other lads pursuing the way of sin and eternal death. I have seen them standing at the door of a dram-shop; at the door of a circus or tent, where there was dancing and drinking; at the door of the bowling-alley, and at the door of the theatre; some of them well dressed, and some of them in rags and dirt; some of them had money to pay for their admission, others had none; some of

them had the consent of their parents, others had not, but all had "come to be taken in." They were deceived,—they were seeking for happiness upon a course which, if persisted in, always leads to disgrace, profligacy, and loss of character and soul. But the Sabbath school boy wished to enter a safe path, always leading to happiness, respectability, honor, and God. The boy who wished to be "taken into" the Sabbath school, made a wise choice, a "good bargain." He was the house of God, his instructions, and his Sabbath.

But there is another door before which all will stand, and at which all will wish to go in. They will wish to "be taken in," at heaven's door. They will say, "Lord, Lord, open unto us, we have come to be taken in." But the Judge will answer them, "depart from me ye workers of iniquity, I know you not." Then they will see that they have been deceived, that they will see heaven. Oh! how awful the thought! Let the wicked forsake his ways. But how happy will that lad be, who chose the Sabbath school, the people of God, the way to heaven, when he shall hear the same Judge say to him, as he stands waiting to be taken in, "come ye blessed, inherit the kingdom prepared for you from the foundation of the world."

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Sold by H. S. PARSONS & CO., Exchange Building, corner of Main and State Sts., (up stairs) Hartford, S. P. & Co., respectfully inform the citizens of Hartford and vicinity, that they will be supplied with the Boston Almanac for the year 1843, as they have been appointed by the Press. They will, therefore, be happy to supply such orders for the work, as the wants of the people in this city and vicinity may demand. This Almanac has met with great favor and patronage from the public. It contains a mass of information of varied character and import—its bound in cloth—making a very neat little volume of 144 pages, and is sold for a very small price of 25 cents per copy.

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Also in the work will be found an entertaining memorandum of events which have happened in Boston, and throughout the country during the year just closed—1842.

The remark has been made time without number, that persons once using this Almanac, are pretty certain to supply themselves with it again. We are thus particular in speaking of this publication, believing that all who may buy it, will not only be entirely satisfied with their purchase, but will thank us besides for thus earnestly calling their attention to it.

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a moment's glimpse of glittering wings and fluttering robes plunging in the depths below; then nought was seen but harps and crowns, and white robes, and branches of palm dropped in their haste, and strewing the streets of the deserted city. In the distance was an indistinct view of the earthly ball swarming with the heavenly host, countless myriads surrounding each sinful mortal, some pleading with tears and some shouting for joy. But the scene was fading away—the vision, the reverie was gone.

Shall we mourn or rejoice that it is but a reverie? Shall we grieve that the heathen have not angel preachers to win them to Christ; or shall we rejoice that we still have the privilege of imitating our heavenly Master and of gaining stars for our crown on high? PHILANDER.

Home Mission Department.

OFFICE OF THE AMERICAN BAPTIST HOME MISSION SOCIETY, NO. 354 BROOME STREET, CORNER OF ELIZABETH STREET, NEW YORK.

For the Christian Secretary.

AM. BAP. HOME MISSION ROOMS,
NEW YORK, JAN. 12, 1843.

Missions in the United States.

NUMBER III.

Increase from Foreign Lands.

The immigration of foreigners furnishes no small portion of the increase of our population. It is estimated to be considerably over 100,000 annually. Embracing a large number of obscure, uneducated and even vicious persons, without mechanical knowledge or pecuniary resources; generally influenced by their national prejudices, and strongly attached to their national customs, it is not to be expected that they will readily conform to American views and feelings, or become so transformed in their minds and habits as to symbolize with native citizens. Multitudes of them move among us, utterly destitute of sympathy with us, actuated by selfish and mercenary motives, and training their children in the same way. It is a heterogeneous mass, unacquainted with the practical uses or even the theory of government; unused to liberty; many of them without intelligence enough to learn, or learning, without virtue to exercise properly the rights and privileges of freemen. In such people, political demagogues and designing men find pliant instruments for the accomplishment of the basest purposes.

Foreign immigration will not soon decrease, but for several years will probably increase. The crowded population of European nations, the nature of their governments and laws, and the condition of the lower classes all tend to such a result. The higher classes, especially the nobility and reigning princes find it essential to the perpetuity of their present rank and condition to encourage it. This accounts for the vast numbers annually arriving on our shores, and for the fact that a large proportion of them, especially from Great Britain were public paupers and vagrants at home.

A few years residence in this country entitles men of this description to all the rights of an American citizen. At the ballot box, especially, they stand upon a level with the purest and most enlightened native born citizen. Should not the enlightened, elevating influences of our holy religion be applied to such as these?

POPEISH IMMIGRANTS.

By far the greater proportion of immigrants are Papists. And though, as advocates of religious liberty, we shall ever glory in the perfect equality of all religious denominations, as Americans, we should never forget that the allegiance of these immigrants to the Pope of Rome, who is a secular and ecclesiastical potentate, cannot be dissolved so long as they remain papists. Thus, then, we have in our midst the strange and dangerous anomaly of the acknowledged subjects of a foreign power, sharing equally with ourselves the rights and privileges of American citizenship; rights in which they cannot participate, except in subversion to the interests of him, to whom they yield their wills and consciences.

If, without reference to religious preferences, the ignorant, the servile and the base may be employed in aiding the plans of the ambitious aspirant for political preferment, how much more effectually may they be made to do that work when impelled to it by a religious creed, and the threatened discipline of a merciless ecclesiastical court.

The numerical force of papists in the United States, their unity in political action, and the equally balanced strength of the great rival parties of our country, should serve as a fearful warning of the possibility of future Presidents and other high functionaries being nominated at the Vatican at Rome, and their being elected by some short-sighted compromise, originating in party zeal.

That there is ground to apprehend such a guidance of the great mass of the less intelligent Roman Catholic population, as will collide with every principle of American freedom is evident.

The following article, while it shows the views and, possibly, the desires of European sovereigns concerning us, plainly discloses the policy of Papists and the agency they will endeavor to exercise in consummating those desires. The language is ascribed to the Duke of Richmond while Gov. of the Canadas, and is reported by Mr. H. G. Gates of Montreal, who was present when it was uttered.

The Duke, a short time prior to his death, in speaking of the government of the United States, said: "It was weak, inconsistent, and bad, and could not long exist." "It will be destroyed; it ought not and will not be permitted to exist; for many and great are the evils that have originated from the existence of that government. The curse of the French Revolution and subsequent wars and commotions in Europe, are to be attributed to its example, and so long as it exists, no prince will be safe upon his throne; and the sovereigns of Europe are aware of it, and they are determined upon its destruction, and they have come to an understanding upon this subject, and have decided on the means to accomplish it; and they will eventually succeed by subversion rather than conquest." "All the low and surplus population of the different nations of Europe will be carried into that country; it is and will be a receptacle for the bad and dissipated population of Europe, when they are not wanted for soldiers, or to supply the navies; and the European governments will favor

such a course. This will create a surplus and a majority of low population, who are so very easily excited; and they will bring with them their principles, and in nine cases out of ten, adhere to their ancient and former governments, laws, manners, customs and religion, and will transmit them to their posterity, and in many cases propagate them among the natives. These men will become citizens, and by the constitution and laws will be invested with the right of suffrage. The different grades of society will then be created by the elevation of a few, and by degrading many, and thus a heterogeneous population will be formed, speaking different languages, and of different religions and sentiments, and to make them act, think, and feel alike, in political affairs, will be like mixing oil and water; hence, discord, dissension, anarchy, and civil war will ensue, and some popular individual will assume the government, and restore order, and the sovereigns of Europe, the emigrants, and many of the natives will sustain him." "The Church of Rome has a design upon that country, and it will, in time, be the established religion, and will aid in the destruction of that republic." "I have conversed with many of the sovereigns and princes of Europe, particularly with George III., and Louis XVIII., and they have unanimously expressed these opinions relative to the government of the United States, and their determination to submit to it."

The following quotation is also in point as an illustration of our remark. It is from a Roman Catholic editor in Europe, who in commenting on the report of their missions in the West, says:—"We must make haste; the moments are precious. America may one day become the centre of civilization; and shall truth or error establish there its empire? IF THE PROTESTANTS ARE BEFOREHAND WITH US, IT WILL BE DIFFICULT TO DESTROY THEIR INFLUENCE."

Recently a new plan has been proposed in Great Britain, which has for its object a great increase of emigration to this country. It blends the pecuniary advantage of a promising mercantile speculation with the covert design of giving predominance to popery in this country. It is to purchase tracts of land, suitable not only for farming purposes, but also for the establishment of villages and cities in the free Western States, and pay the expense of emigration for all who will engage under the sanction of a pledge, similar to that administered by "Father Mathew," the Irish priest, to labor three years for the Society under the direction of priests who are to accompany them. If the money can be raised, the land and men to improve it can be obtained. More than \$160,000 were raised in one year, by one Roman Catholic Society in Europe for the propagation of the faith in North America. And will not wealth and zeal like this furnish means for, at least, an experiment on the above plan, especially as it contains within it the principle of a profitable investment of capital?

There are now more than a million (some say two millions) of Papists in this country; of course, under the direction of the Pope. The present state of things in Europe justifies the supposition that the number will be speedily augmented by more numerous additions than in any year heretofore. We select the following from the Baptist Record of Dec. 21st, 1842.

"An Irish paper says: 'We never recollect to have seen such preparations as are making to emigrate to America! A person in Germany writes that hundreds of thousands of the German Papists are preparing to come to the U. States.'"

It is only about 50 years since the first Papal See was erected by the Pope in the U. States. There are now 16 Sees, an archbishop, 21 bishops, 801 priests and other clergymen, 606 churches, 530 missionary stations, 21 ecclesiastical seminaries, 46 female seminaries, 21 colleges and literary institutions, 36 female convents, besides 165 other institutions, such as schools for the sisters of charity, day schools and asylums, with about 15,000 pupils.

REVIVALS.

From the N. H. Bap. Register.

We are happy in being able to inform our friends abroad that the religious interest continues in this town, and quite a number are now inquiring for the way of life.

In Hopkinton, Bro. Cooke baptized six last Sabbath—making 46 since the revival commenced.

In East Weare, Bro. Caswell has baptized ten persons.

In Amoskeag, we understand there have been several recent conversions.

In Sutton, there is quite a religious interest.

In Dublin, the revival progresses gradually; 19 have been baptized.

In Dover there is considerable religious interest; 21 united with the Baptist church the 1st inst. Bro. Swain has baptized 33.

In Haverhill, we understand there is an increasing religious interest.

In Washington, we have been informed a good work has commenced.

In Meredith, the 1st church, a good work has been enjoyed.

In Holderness, about 50 have been baptized by the Freewill Baptists.

In Hampton, about 150, says the Morning Star, have been sharers in the work.

Portsmouth.—Brother P. C. Himes, who is assisting Brother Brown at the present time, writes as follows:

"Bro. Worth.—The Lord is pouring out his spirit on Portsmouth. Conversions occur daily; since Saturday, the whole place seems to be moved by the Spirit of God. One sea captain said that he had followed the sea 14 years, and had been shipwrecked several times, but had never had his feelings so much interested on the subject of religion as now. One old sailor said he could now thank the sailor's God; one who used to buy his jugs of rum and keep drunk on the Sabbath, could now pray. Pray for Portsmouth."

Taunton, Ms.—Several have recently indulged hopes; and many are anxiously inquiring.

Baldville, Ms.—Nineteen have been baptized and a large number have indulged hopes.

Egremont, Ms.—About fifty have been converted.

Marblehead, Ms.—The work is progressing;

150 have been present at the 6 o'clock morning prayer meetings.

Fitchburg, Ms.—Br. O. Tracy writes, January 9th, as follows:

Dear Br. Worth.—The good work is progressing among us with increased power and interest. Our evening meetings are intensely interesting—some of the most hardened and ungodly have bowed to the Saviour and are now rejoicing in hope. One week ago yesterday I baptized 14, yesterday I baptized 18 more—ice and snow do not harm in a time like this. Pray for us that the good work may long continue.

Hanover, Ms.—Br. Green gives us the following cheering intelligence.

It may be gratifying to the friends of Zion to know how the cause of the Redeemer prospers with us. Since last May, we have received to our fellowship, fifty—mostly by Baptism. On the last Lord's day in November, I had the pleasure of baptizing sixteen willing converts.

A friend in Lawrenceburg, Ia., under date of Dec. 28th says: "Since the meeting of the North Bend Association in Sept., there have been added to the churches in Boone co. on the opposite side of the river in Kentucky the following numbers, viz.—Middle Creek by baptism 80; Bulletsburg, 39; East Bend 20; Dry Run 19; and Sand Run 6. And on the Indiana side since the meeting of the Laugherly Association in September, to Washington 19; Manchester 15; Pipe Creek 23; Big Cedar Grove 32; Ebenezer 8; and Wilmington 33.—Cross & Journal.

Revivals in Rhode Island.

To the editor of the Christian Watchman.

DEAR SIR.—In consequence of the internal commotion in our State, I had feared the privilege of seeing an article headed Revivals in Rhode Island, would not have been granted us this season; hence, it is with the greatest pleasure that I forward this communication.

I will commence with the southern part of the State. In Charlestown there has been recently, special attention to the subject of religion; twenty-one, a few Sabbaths since were seen following the command of their blessed Lord in the ordinance of baptism. These, together with others, who may soon follow will very much strengthen the feeble band in that town.

In Westerly, the work has been very powerful, it is at present quite difficult to estimate the number who have indulged hopes. A large number of backsliders have been reclaimed, and scores professed to have passed from death unto life. Union of effort to win souls to the Saviour among the three denominations, has been witnessed from the commencement of the revival.

In Hopkinton, the work has progressed very pleasantly; the congregation to which Br. D. Avery has preached for the last eighteen months has very much increased, and twenty-one have been baptized into the fellowship of the church.

At Rockville, a small village in the same town, a pleasing revival is in progress. Here eighteen have recently put on Christ by baptism.

At Richmond, a precious work of grace has been in progress for several weeks. It is charitably hoped that fifty or more have given themselves to God in an everlasting covenant. Thirty-six have been baptized and received into the fellowship of the infant church at Locustville established about one year since. Others anticipate following soon, among whom is an household consisting of five. The prospect of this new church is quite flattering.—Their place of worship has become too strait for them, and they anticipate commencing a house early in the spring.

At Washington village county, a very powerful work is now in progress; about 70 manifested deep anxiety on Friday last. The work in this place seems to be increasing.

At Tafts village, I heard in passing home yesterday, the work had commenced silently, but was rapidly progressing. The owner of the mills yesterday concluded to shut his gates and let the people have a little extra time to seek for that which is more enduring and of far greater value, than silver or gold.

In Bristol among the different denominations, there has recently been considerable attention to the subject of religion, quite a number have indulged hopes and united with the different churches.

Thus, Mr. Editor, I have given you a condensed statement respecting our Zion in this State, in so far as I have become acquainted with it. In many places there are indications of good. Will not the friends of Zion unite in praying that the cloud already gathered over a portion of our State, may spread and our entire State, year by year, and the world, may be visited with the refreshing influences of God's Holy Spirit, and multitudes now under the dominion of sin be brought to a saving knowledge of the truth as it is in Jesus.

Respectfully yours, E. K. F.

Mr. Miller's Lectures on the Coming of Christ in 1843, were commenced on Tuesday evening, of last week, and continued afternoon and evening, until Tuesday of the present week. We attended several of them, but the crowd was such that we were unable to get a seat, except part of the time at two of them. Unless one was on the spot an hour before the time, there was little opportunity for getting a seat; and he must stand from an hour and a half to two hours, amidst a most uncomfortable jam, and an imperfect ventilation. The lecturer must be a man of superior constitution to go through the prodigious labor which he performs day after day and night after night, and in such crowded audiences and confined air. He is probably about 62 years of age, though little of the gray is seen on his hair, large and portly in appearance, and full-faced; with a voice a little tremulous, though distinctly heard at the very extremity of the crowd, and with no effort in delivery. He is an uneducated man, but manifestly a man of sense, strong memory, a great deal of historical reading, a diligent student of the Scriptures, and quite at home in the system he is earnestly engaged in propagating. His gesticulation is natural and easy, and had he received an early training he would have made an engaging and commanding orator. He resides in Low Hampton, Vt., was a deist 12 years, and in 1816 was converted to the Christian faith, united with the regular Baptist church in that place, and still holds his membership in good standing.

His great efforts are put forth to prove, by the predictions of Daniel, the Revelations of John, and other portions of Scripture, in connection with the developments of history, that Christ will make his second advent the present year, or in fourteen months from the farthest; that he will appear in the clouds of heaven, and in such a position that in one revolution of the earth all the inhabitants will see him; the bodies of the sleeping or dead saints will be raised from their graves, and with the living saints will ascend up to Christ in the air; while fire will come down from heaven and destroy all the wicked, and purify the globe as a residence for the redeemed. Here they will reign a thousand years with Christ personally, when the devil will be bound—at the termination of which period, he will be let loose a short season, and so effectually deceive the lost spirits, as to induce them to go up and make battle with the saints, and they will come down out of heaven and destroy them, and they will be sentenced with Satan to everlasting punishment in the lake of fire; while the saints will enjoy eternal happiness with God their Saviour.

Mr. Miller endeavors to make out by various chronological estimates, in connection with prophecy, that the end of the world will take place in 1843. This he said he could prove in fourteen different ways. The only difference between him and many other commentators, he said, was that they make the end of the six thousand years in 1866 instead of 1843—a very few years difference. He however was persuaded in his mind that he was right—and he was looking daily for the coming of his Saviour. As soon as he arose in the morning, his attention was directed to the east in hope of the glorious sight. Here he expected to see a light surpassing the ten-fold splendor of the sun, and before it on a cloud the Son of man. A great amount of what he says is by no means new, but obtained from Newton, Faber, Mede, and others, though he deals very ungenerously with learned men. The subject is a very solemn one, and far be it from us to indulge in light remarks in regard to the views of the lecturer, though we have insuperable objections to the reception of them. Mr. M. disposes of the Jews in a manner not at all reconcilable with the predictions of Isaiah, Ezekiel, and the other prophets. There is a manifest regard paid to them by the Lord after their dispersion, and promises of their restoration which seem not reconcilable with Mr. M.'s notion of an indiscriminate blending with the Gentiles. An article will be found on our first page, showing the promised return of the Jews, which we commend to the consideration of our readers; and invite them also to connect with it the 11th chapter of Paul to the Romans, where he looks down through the vista of time and sees the Jews brought in with the fullness of the Gentiles. Mr. Miller exhibits a most unhappy spirit towards all those who differ from him.—N. Y. Bap. Reg.

Christian Secretary.

HARTFORD, JANUARY 27, 1843.

The Baptist Bible.

Alias Pædobaptist bug-bear! How from Maine to Georgia the panic-spreading, honest-wrath-exciting phrase has been blown and banded! And doubtless many a sincere friend of the word of God, whose dreams have been peopled by means of the alarms and anathemas of his religious newspaper, with visions of good 'King James' undergoing simultaneously a Romish burning and a Baptist mangling, would be at once astonished and relieved to know that all the hue-and-cry is about an enterprise altogether private;—as much so as Dr. Campbell's Presbyterian or as Noah Webster's Congregational Bible. The most dignity of all the champions in this crusade, rides the N. Y. Observer, a paper which slaughters every week many deadly enemies to the prosperity of Zion; and generally manages to have them utterly demolished, buried out of the way and crowded over, before its less vigilant cotemporaries are so much as awake to the existence of the foe. It has been lumbering its columns for little less than a year, now, with a series of articles from the pen of one "Cameroy," who unhesitatingly confessed himself a perfect critical avalanche, destined to descend without let or mercy upon the guilty head of the new translation. To add intensity to the merry idea, the editor himself, every now and then, when he feels quite sure that his correspondent has the rascal really down, rushes with a generous temerity into the field, deals the discomfited a deadly blow, and out again. And thereupon he utters a joyous note, so long and loud and clear, that the benighted world, unconscious of the mighty matters brewing, half wakes and rubs her sleepy eyes, and thinks it must be day. Only see, how Cameroy has fixed the Baptist Bible! Nations rejoice—continents clap your hands!

But again,—there seems a sudden relenting in the bosom of the victor.

"He takes the dead man by the hand And calls upon his name."

"He does not believe it's a Baptist Bible, after all. Indeed he doesn't. He believes the Baptist brethren are glad to see the work of extermination upon this dreadful book—perhaps, as glad as any body." And then, he pauses for a reply. None; and the echo of his own racket makes him unhappy.—Meanwhile the annihilated denomination goes quietly on, assiduously attending to what Elder Jabez Swan calls "bigger business." But still the Observer thinks it singular, if not suspicious, that none of the Baptist papers take part in the stir about the New Bible—and would fain know the reason of it. For ourselves, we can tell him just how the matter stands.

In the first place, we care not two straws about Mr. Bernard's Bible, if it is to be made a ground of contention. In the second, we prize it, as a Commentary, and hail, with pleasure, every new effort, however humble, to throw light upon the

pages of the word of God. Thirdly, we acknowledge just about as much reason in the Observer's demand that we should join in a tilt against a foe of its own creation, as in that of a schoolboy who should urge us to embark in the melancholy enterprise of conveying "fresh salt" to a toad-it's tail, or in the request of an insane kitten to assist in the hopeless pursuit of its own caudal appendage. If a man will build wind-mills, let him fight them. Lastly, were we ever so much opposed to this version of the Scriptures, it could not in the least alter our opinion of the utter incapacity of "Cameroy" to criticise the work. His strictures betray an entire ignorance of the fundamental rules of interpretation. Our limits will not permit us to notice at any length his method of procedure—but take a single specimen of his critical powers. Wagen (va-gen) is the German word for chariot. Our scholar thinks it excessively unfortunate that Luther should be obliged to translate the passage "My father, the chariot of Israel, &c." by the word "waggon" (!)—"the waggon of Israel." However, he does not blame him, because he was forced into the ludicrous position, by the fault of the language. Poor man! the German had not words enough. Moreover, he is careful not to admit, even by implication, throughout the whole course of his animadversions, that there is so much as a single instance of improvement upon the common version; which fact, of itself, sufficiently indicates his candor and liberality.

These strictures the editor of the Observer endorses with great satisfaction, and assures his readers that if they will only read our Quarterly Review, they will find his views supported by the highest Baptist authority! How much he knows about it—to quote a Quarterly Review as authority with a Baptist!

But "Cameroy" thinks the whole work was evidently got up, for the sole pleasure of translating baptizo, by the word immerse, and seeing of it actually in print, and that this single alteration is all that the proprietors, the translator, or the several biblical scholars" really care to effect. Perhaps it is; and perhaps, to come at the real truth, this is all that the Observer and its correspondent really care to condemn. And this talk, manie word, we presume, is all that has gained for the book the startling appellation of the "Baptist Bible." Alas for the rest of the world, when a Bible made to talk English becomes a Baptist Bible. But by this time, the community seems to have become well aroused to the danger, for we heard, the other day, of a little boy who brought his New Testament in great excitement to his father, (a Pædobaptist,) who had lately presented it to him. "Father," said he, "I do believe you've been a buying one of them Baptist Bibles for me." His father took it from his hand, in some consternation—looked in the front for the "glossary," and finding all apparently correct, inquired of the lad why he called it a Baptist Bible.—"Why," answered he, "only look o' here once; it tells about Jesus going down into the water and coming up out of the water,—and if that ain't a Baptist Bible, I should like to know what is." So should we: so should we.

[Correspondence of the Christian Secretary.]

WASHINGTON, JAN. 23, 1843.

It is a long time since I wrote you. I will briefly state the reasons. One evening late in September, I sat down to write you a communication, when taken taken by a chill, spent nearly two hours in writing, all the while shivering with a slight ague. That communication was never finished. The next morning I found myself confined with bilious fever, which, although its severity was broken in a few days, left me in a state of physical debility and prostration, from which I am but partially recovered at this day. In the midst of my personal suffering, most of my family were also taken sick, which resulted in consigning two darling little boys, aged 6 and 2 1/2 years, to the graveyard. In view of these afflictions, I have great reason to speak of God's mercy. While my other children who have come to years of understanding, are spared, and given a space for repentance, these little ones have been taken home to God, before they had learned to love sin. They sleep sweetly on a most beautiful sunny hill side; and it is a happy and I hope not a sinful reflection, that if the relations and associations of this mortal life are continued in the Paradise of God, these darling boys have two sainted grandmothers already there, who rejoice in teaching their infant voices the songs of the redeemed.

The last fall has been unusually sickly in the city, but attended with comparatively little fatality. Except in the low grounds where age and fever prevail more or less every fall, I consider this city as healthy as perhaps any in the Union. The late visitation, it has been remarked by men of observation, was one which comes periodically in a succession of some twenty years—although its severity was probably heightened by the unseasonable mildness of last winter. The present remarkably mild and damp winter is also a sore drawback upon the recovery of invalids.

Mr. Knapp has been here a week. I purpose to keep your readers (many of whom I know feel a deep interest in the subject) advised—should I be able to write—of the progress and result of his labors, but at present there are few incidents worthy of being noted, while it is proper that the audience should be exercised in speaking of religious influences upon a community, in advance of actual facts. Mr. Knapp is a man, sui generis—and I am unable yet to discover wherein his "great strength lieth." There is very little excitement of manner or feeling about him; and while he offends the taste of the fastidious by his anecdotes and illustrations drawn from the common occurrences of life; his sermons are clear, pointed, pungent exhibitions of the most solemn truths, adapted to the comprehension of the mass of men. "The common people hear him gladly." His fame had preceded him here, and although he came on Saturday evening rather unexpectedly, the hall where he was to preach was crowded at an early hour next day. The meetings have since been held in a large hall, capable of holding near a thousand people, and through the past week it has generally been crowded. The anxious, or inquirers, who what first called upon were but few, have increased to forty or fifty. Several have experienced hope, and are rejoicing. Mr. K. came out of

THE BIBLICAL RECORDER.—This paper after a suspension of some twelve months, has been renewed, and our old friend Meredith is again seated in his editorial chair, where he seems to be at home. We wish him success in his endeavors to maintain correct religious principles in the section of country where he belongs, and hope his views upon other subjects may be as clear, and as heartily advocated by him, as are his Baptist principles.

CHINESE MISSION.—Recent events strongly urge the claims of the Chinese Mission to the attention of the Christian public. Romanists and protestants in Europe are awakening to renewed efforts to propagate the heresies of the former and angelical tenets of the latter among the millions of China. Let not American Christians be behind their opportunities. The opening of five great commercial ports furnish so many doors widely opened for the reception of truth. We have not heard of any new efforts among Baptists for raising funds to send the preached or written gospel to the Chinese. The subject is one demanding attention, exertion, and earnest prayer.—*Bapt. Adv.*

A WAR WITH ENGLAND.—The London correspondent of the *N. Y. Evening Post*, writes that the French, who have attacked the Marquesas Islands in the Pacific, have commenced a blockade of the islands, but fortification! It appears that this stroke of policy is the result of a feeling which prevailed some time ago, that war with England was inevitable, and that these Islands would be a grand station for the French and American ships of war; for the French seem to arrange both for the Americans and themselves, and calculate with great confidence, upon the United States finding a pretext for war with England, whenever it shall please them to set the example.—*East Post.*

LIBERAL REQUESTS.—Mr. John Bustard, who recently arrived at Louisville, Ky. bequeathed to the Protestant Orphan Asylum of that city ten thousand dollars, which is to be invested, and the proceeds applied to the current expenses of the institution. It is a noble deed, on which to erect a noble building.

THE THEATRE.—The New Orleans Picayune of the 8th inst., announces that the New America Theatre in that city was to be closed on the 14th, for want of support, and further, that Mr. James H. Caldwell, the Manager, has determined to withdraw altogether from the theatrical profession. —Mr. Caldwell assigns, as a reason for taking this step, that the drama has sustained a shock, not only in this country, but in Europe, from which it cannot recover in any generation. He therefore looks to some other field of endeavor by which to sustain his fortunes. He announces that since the opening of his new theatre, the loss has exceeded \$300 per night, and he further states the astounding fact that since the completion of the St. Charles on the 1st of Nov. 1835, to its conflagration on the 13th of March, 1843, he incurred losses in supporting it to the amount of \$100,000."

Stegall, who murdered a German pedler in Halifax county, Virginia, expiated his crime a few days ago on the gallows. Upwards of 5,000 people assembled to see him die. Stegall made no confession under the gallows, but bravely admitted his guilt, and said that directly after the deed, he thought seriously of blowing out his own brains. — He was only 19 years of age, and previously sustained a good character and had a wife and child.

W. S. CRANE,
DENTIST.—Exchange Buildings, North of the State
House.
REFERENCES.—Messrs. E. & J. Parmlays, J. W. Crane, M. D., J. D.,
out, M. D., E. Bryan, New York.

Poetry.

The Slave's Dream.

BY H. W. LONGFELLOW.

Beside the ungarthered rice he lay,
His sickle in his hand;
His breast was bare, his matted hair
Was buried in the sand.
Again in the mist and shadow of sleep,
He saw his native land.
Wide through the landscape of his dreams,
The lordly Niger flowed;
Beneath the palm-trees on the plain
Once more a king he strode;
And heard the tinkling caravans
Descend the mountain road.
He saw once more his dark-eyed queen
Among her children stand;
They clasped his neck, they kissed his cheek,
They held him by the hand—
A tear burst from the sleepers' lids
And fell into the sand.
And then at furious speed he rode
Along the Niger's bank;
His bridle-reins were golden chains,
And, with a martial clank,
At each leap he could feel his scabbard of steel
Smiting his stallion's flank.
Before him, like a blood red flag,
The bright Flammeo flew;
From morn till night he followed their flight,
O'er plains where the tamarind grew,
Till he saw the roofs of Caffre huts,
And the ocean rose to view.
At night he heard the lion roar,
And the hyena scream,
And the river horse, as he crushed the reeds,
Beside some hidden stream;
And it passed, like a glorious roll of drums,
Through the triumph of his dream.
The forests, with their myriad tongues,
Shouted of liberty;
And the blast of the desert cried aloud,
With a voice so wild and free,
That he started in his sleep and smiled
At their tempestuous glee.
He did not feel the driver's whip
Nor the burning heat of day;
For death had illumined the land of sleep,
And his lifeless body lay
A worn-out fether, that the soul
Had broken and thrown away.

Miscellaneous.

From the Baptist Record,
Christian Benevolence and the Wants of the Family.

There lived in one of the States of the favored Union, where more than one glorious victory was won over the British Lion, during our revolutionary struggle, a few families, who were called "Christians." The parents of some few children had been solemnly buried with him from whom they had received the name "Christian," and by their baptismal vows professed to be "dead to sin." Their glorious leader had many enemies—many rebel subjects, to subvert, and bring to "the obedience of faith." In this war against sin, expenses were incurred, which he required his loyal subjects to meet, and heartily liquidate. As they had vowed to be his who bled and died for them, so they had given themselves to one another, and solemnly covenanted to be devoted to their master's glory.

All I wish to record in this chapter, is the conversation which took place after the family had returned from the sanctuary, where they had been addressed on the subject of missions.

HUSBAND. Our pastor gave us a plain sermon to-day.

WIFE. Yes, rather too plain: I confess I do not like such kind of preaching. If his principles are carried out—

H. Yes, my dear, I saw your uneasiness. I thought at first I would not give a cent to send the Bible to the heathen; but before he closed I felt some love for the poor pagans.

W. Poor Pagans! As though God were not able to save his elect in heathen lands.—I believe he can and will. But I say if his principles are carried out we must content ourselves with plainer living and dress too, for ourselves and children.

H. I confess the sermon reminded me of the artificers, and gold finger rings, and breast pins for which you gave—

W. Now, husband, will you take sides with our minister? His sermons are as much as I can bear!—How much did you give?

H. I gave a dollar, and paid it down: I do not like to have my name on paper, so I wrote "Cash, \$1 00."

W. Well, he would not get a dollar from me. He may talk till he is blind—our children shall appear well in Society.

H. I know he is always begging money for something, and yet he wants his salary high salary, paid punctually; but I think myself that unless articles for our daughters might be dispensed with, and the money laid out to greater advantage.

W. How much did Dea. B— give?

H. Ten dollars.

W. He is always giving, and I am sure we are as rich as he.

H. I suppose we are in better circumstances, but he is under greater obligations to give. He lives near the meeting house, where he enjoys more of the preaching, and his children are all members of the church. He has been more devoted since the death of his daughter Charity.

W. Yes, her's was a happy death. I thought when our daughter Graceless was sick, and the doctor had given her up, that I would have given the world if she only was prepared to die.

H. If I ever felt the need of religion it was at that time. The thought of her being forever separated from God, was painful in the extreme! I know we must all die, and when I look at the family of Mr. Close, and see how his property has been squandered, and his children now poor and proud, I often think what will become of my property, after I am dead!!! I have observed that the children of many of the rich take more pleasure in expending than their parents in getting!

My conscience often tells me to *plan less, and pray more.* Our minister is honest whether we like it or not, and God will vindicate him in the Judgment.

W. The children of many of our neighbors are converted—why are ours so fond of parties and company?

H. We indulge their pride by unnecessary and foolish finery. Last week, after I had refused to help pay the debt on our meeting house, you gave our daughters—dollars to purchase unnecessary articles!! God witnessed my refusal and your expenditure.

W. I confess I see things in a different light; but how can we now stop?

H. Our conversation has produced solemn impressions on my mind, and by the grace of God I'll try to live differently. We shall soon be dead, and our children will soon follow us into eternity, where we must meet them at the bar of God! O, if they should be lost, and charge their damnation to us, what plea can we make? What will it profit them if they gain the whole world of pleasure and at last lie down in sorrow!!

New Jersey. M. H.

(Communicated.)

To the Hon. Thos. S. Williams,
President Connecticut Temperance Society:

DEAR SIR:—An intelligent English gentleman writes under date of Oct. 1, 1842, "I have not been in Ireland three months, and have not seen a single person intoxicated through a journey extending from Dublin all over the south of Ireland, embracing the counties of Wicklow, Wexford, Kilkenny, Waterford, Cork and Limerick. What an example for England!!" What an example, I can only say for Connecticut! When, oh! when, shall an observing traveller be able to say as much of this "land of steady habits!" How can our zeal abate, or love grow cold, till it can be said! How can churches, or ministers, or any persons, diminish their efforts while one poor staggering drunkard tries to walk, or one self-deluded man is taking his first lessons! How, while the tipling shops, taverns and stores, wholesale and retail, are so frequent! How, while the laws of the State sanction and shield the whole!

TEMPERANCE IN NEW HAVEN.

I cannot say much about the present progress of temperance in New Haven. The "Washington" is the only society that has any public meetings. For many months I have been trying to find the meetings of that society, but I have not often succeeded. Last winter a man must go early to get a seat in the large hall. Then how full of interest and enjoyment, and how full of good fruit. The printed report of the first year of this society gives a thrilling account of its blessed influences that cannot be read without emotions of gratitude. Why should this good work cease? Till the harvest is all gathered in, it will not be time to withdraw any laborers from the field.

A "Fireman's Temperance Society" was begun to be organized here sometime ago, but after three or four attempts, it proved a failure. Why, I know not. Can it be that those who successfully extinguish so many fires, who so often see "how great a matter a little fire kindleth," are still willing to light the destructive inextinguishable fires of alcohol in their own bosom? A "Seamen's Temperance Society" has also been organized, in consequence of the visit of Sailing Master F. W. Moores, U. S. N. But there are few seamen now in port, and it does not yet appear whereunto this thing will grow.

Why things are so in this beautiful city, I cannot tell. Almost every day I meet the devotees of Bacchus in my walks. One day I counted about a dozen. I encountered one man with a fine cloth coat, ruffled shirt, well brushed hat and polished boots, and other appendages to the dress of a gentleman. He could not long have been from home. By the help of a cane, he staggered across the canal bridge, muttering inarticulate sounds, while his glassy eyes intimated that he had been in company with Boz on the deck of the Britannia, he too might not have known whether he was holding on to "the boatwain," "the pump," or "the cow." Cases of this sort are however seldom seen by me. They may be rare, in fact, or when they occur, they may be kept within doors. Those from the other extreme of society are not uncommon, whose bloated face, tattered garments, and fœtid breath, bear witness of long and deep drunkenness, mingled with poverty and probably crime.

If such sights are common in cities, they need not be so common in New Haven. There is moral power, religious power, temperance power enough here to make the city wear a different face. But ten locomotives, locked up in the engine-house would never take a train of cars to Hartford.

This is part of what I have seen on one side of the picture. At some future time I shall be very happy to describe what appears on the other side. Indeed I cannot close this account without presenting a little relief to the shading.

TEMPERANCE AND RELIGION IN THE PRISON.

Having preached to the inmates of the County Prison on Sabbath, Dec. 25th, exhorting them to turn to the Strong Hold, while prisoners of hope, I was invited by the Warden to address them on temperance on Monday morning. Forty-two were present. Dr. Sewall's plates were exhibited and explained. The pledge was signed by thirty-five. During the last season a Sabbath school has been instituted. It is attended now by eight gentlemen, and the wife of the warden is often assisted in the female department by one or two visiting ladies. A well selected library has been provided, and each cell is furnished with a Bible. All the teachers aided promptly and efficiently by the wardens, are valuable helpers in the temperance cause. Several of the prisoners appear now to give evidence of having become truly religious. Whether they will retain their religious feelings when again exposed to the ensnaring influences of a wicked world, and former wicked associates, or keep their temperance pledge when they encounter the temptations of the city grog shops, is a question that ought not to be dismissed with cold indifference. One poor fellow on being released, was soon led into intoxication. In two days had company returned him to the same prison, on suspicion of a high misdemeanor. No sufficient evidence of crime appearing against him, he was acquitted. He spoke with the members of his Sabbath class—weep bitterly—lamented most deeply his unhappy fall—wished once more to sign the pledge, assuring all that he would hereafter keep it inviolable. On leaving the pris-

on, he went directly to his Sabbath teacher for a certificate that he had taken the pledge. Who would blame him for thinking that this would operate as a talisman against temptation. The case of even this unfortunate man serves but to deepen the conviction that religious instruction and the temperance pledge are a blessing to all, and an injury to none, and will doubtless be for salvation to some.

This prison seems to be wisely constructed and well managed. The large hall is clean, well warmed and ventilated, and the prisoners are steadily supplied with work. For the present and future good of the prisoners, much indeed is now being done, while they are in prison. If the State will do half as much to take care of them for a little season after they are discharged, and half as much as that to shut up the means of first fitting men for prisons, it will do another equally good service to future generations as well as the present.

TEMPERANCE IN LITCHFIELD COUNTY.

Monday, Dec. 26th, I left for Litchfield, and arrived just in season to attend the County Temperance Meeting next day, at 10 o'clock. Nearly 40 delegates were present from 17 societies. Four thousand two hundred and fifty pledged members were reported in a population of 15,500. In ten towns, there are 40 places open for the sale of liquors. Reclaimed inebriates were reported from every place, but many, still more, remain unreclaimed. The President, H. Baldwin, Esq., said that "though much had been done in Washington, and much interest was yet felt, yet he was afraid the community was getting *iced over*." Many delegates thought the description would suit their towns also. In the afternoon, I addressed the Society upon the present attitude of the Temperance cause, and the reasons for more energetic and immediate action. I passed two days in Litchfield, preached twice for Rev. Mr. Brace, and received nearly \$20 to be expended for publications.

At Wolcottville, we had a pleasant meeting. Many children and youth were out, though the snow fell fast. A cold water army was organized. Mr. Israel Coe was chosen Leader. The snow storm prevented me from ascertaining results. They are to be hereafter transmitted. I close the long communication by a report of my visit to LITCHFIELD JAIL.

There were but five persons in prison, the same number having been just discharged by the Court. They were in one small room, into which I should think not a breath of fresh air had entered for months. A little daylight came in from one small window near the ceiling. The prisoners were all very shabbily dressed, and very dirty. Some were very destitute of clothing, and one was almost naked. They seemed to have no employment, and I saw nothing that looked like a book or tract, or any printed paper in the room. The excellent clergyman who accompanied me, whom I asked to offer prayer, said that when he began to speak the air was so offensive as almost to produce suffocation. I was the more affected by contrasting this with the New Haven prison, which I had so recently seen. When I told the men the object of my visit, they were affected to tears, and asked me to proceed. Dr. Sewall's plates affected them very much, and at the close of my remarks, they all signed the Total Abstinence pledge. The President of the Litchfield Temperance Society is to give them a certificate of the fact, when they leave. Thus I hope they will be aided to resist temptation, and to find employment; and if one of the five is blessed by the pledge, I shall be thankful that I made the visit. As most of the convicts in all our prisons are intemperate persons, the condition and management of prisons are subjects of deep interest to us as Temperance men. Do the people of Litchfield County think it best that their jail should any longer remain in such close connection with a rum-selling tavern? After the example of Congress in banishing Grog-shops and Restaurants from the Capitol, will they not purge the County premises, and, no longer as a County, grow rich by the gain of rum-selling? If I have it in my power to attend the next County Temperance meeting, I shall urge immediate attention to this subject. That God will preserve all our Cold Water Army soldiers from the unhappy condition of the men now in Litchfield Jail, is the earnest desire of Most respectfully yours,

CHARLES J. WARREN,
Secretary of the Conn. Temperance Society.
New Haven, Jan. 10, 1843.

A BEAUTIFUL IDEA.—In the mountains of Tyrol, hundreds of the women and children come out when it is near bed time, and sing their national songs until they hear their husbands, fathers and brothers answering them from the hills, on their return home. On the shores of the Adriatic Sea, the wives of the fisherman come down to the beach about sunset, and sing a melody from Tasso's *Gerusalemme Liberata*. They sing the first verse, and then listen for some time, they then sing the second verse, until they hear the answer come from the fisherman, who are thus guided by the sounds to their own village.

Children's Corner.

From the Sabbath School Treasury.

The Coal Fire.

William arrived at his uncle's late in the afternoon, after many hours' ride. He was chilled with cold, and was glad once more to see a good fire. As he entered the parlor, his attention was drawn to a grate full of burning coals. "What is that; what do you burn?" exclaimed William, amidst the caresses and inquiries of many warm-hearted friends. "It is coal," said one, taking up the hod to replenish the fire, "come and warm you." "Coal!" said William, "I should think it was black stones. I am sure father never burns stones." Now William had lived in the country where he had never seen hard or soft coal. He had always seen a good wood fire. Although he was glad to warm him, yet his curiosity was much excited, and was not satisfied till he received an explanation, something like the following: "This coal, my child, is dug out of the earth. Men begin to dig at the surface of some hill side, or mountain, and descend deeper and deeper, until they come upon a bed or vein. Then they break it up with pick-axes, and draw it out. After these mines have been worked many years, they become very deep, damp, dark, and extend very far under the ground. There is one in England, where the workmen descend a shaft 600 feet deep, and then

travel on a road under ground two or three miles. In another, they descend 1600 feet. All this great cavern has been made, and the coal carried away to burn, as you see it in that grate. The men go down in the morning, and remain till night. As it is very dark, they are obliged to have a lamp to work by—Davy's safety lamp. They find the coal just as you see it. All they have to do, is to dig it up, draw it to the foot of the shaft, and then it is drawn up by machinery to the surface.

Hundreds of children work in these mines.—Little boys and girls too, not more than five years old, go down by the ropes with their parents, and work all day, where it is as dark as it is in any cellar. They go down at four o'clock in the morning, and remain in the pit eleven and twelve hours. They are very poor, have but little clothing, are poorly fed, never go to school, cannot read, and work in these dark abodes, till they die, or are killed by some accident. Sometimes the water breaks in, and drowns 20 or 30 of them at one time. Sometimes they are destroyed by the explosion of the mine. They are often very much abused. The older boys drive horses, and push, or draw the little cart of coal through the low, and narrow 'ways' or 'passes,' under ground, till they reach the ways where horses can pass. Sometimes they are obliged to creep on their hands and feet. The very little children are 'trap-keepers,' that is, they sit all the day in the dark, and open and shut the 'air doors,' which lead into the narrow passages. They have no one to speak or play with in this solitary place. A gentleman once passing below ground, near one of these doors, found a pretty little girl fast asleep under a piece of rock, near the door, her lamp had gone out, and upon waking her, she said, 'the rats, or some one had run away with her bread and cheese, so she went to sleep.'

William was pleased with this explanation, but asked how the coal was brought here. When told that it was taken from the mines in small cars, brought down and tipped into the vessels, and then floated across the great ocean, he was hardly willing to wait till morning to see the curious vessels, and the heaps of coal which he was told lay on the wharf.

Have any of my little readers been interested with this story, while sitting by a good fire, will they remember that great and good Being, who made the wood and laid up these great stores of coal in the ground for the use of man?

HARTFORD

Fire Insurance Company.

Office north side of State House Square.
THIS Institution is the oldest of the kind in the State. It having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

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Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office, directly to the Secretary, and their proposals shall receive immediate attention.

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Bibles 12 mo. 27 cts.
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FOR RENT.—A brick warehouse in Ann street contiguous. Possession had immediately.
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BALM OF COLUMBIA, FOR THE HAIR, which will stop it if falling out, or restore it on bald places; and on children make it grow rapidly, or on those who have lost the hair from any cause.

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